



MCGILL DAILY

A look at China on its 25th anniversary

by Steve Orlov

Twenty-five years ago, on the eve of military victory over the Kuomintang forces of Chiang Kai-shek, Mao Tse-tung made the following statement:

There may be some Communists who were not conquered by enemies with guns and were worthy of the name of heroes for standing up to these enemies, but who cannot withstand sugar-coated bullets; they will be defeated by sugar-coated bullets. We must guard against such a situation. To win country wide

victory is only the first step in a long march of ten thousand li. Even if this step is worthy of pride, it is comparatively tiny; what will be more worthy of pride is yet to come. After several decades, the victory of the Chinese peoples' democratic revolution, viewed in retrospect, will seem like only a brief prologue to a long drama.

Several decades have passed and as Mao predicted, that victory now seems overshadowed by the victories which followed—not military in nature, but victories in an experimental process of social

and human transformation unprecedented in the history of world civilization.

What has gone on in China since the establishment of the People's Republic cannot be classified as merely a restructuring of political and economic institutions, but rather the development of a new system of social relations which is creating a qualitative change in the very fibre of human nature.

But what did Mao mean when he warned in 1949 of "sugar-coated bullets"?

The battle to build Socialism

Basically he was telling the people and members of the communist party that the enemies they would meet in the future would be much tougher opponents than the gun toting soldiers of the Nationalist army. Mao knew that these enemies would take on two aspects.

Firstly, the old defeated ruling class with the remnants of its army fleeing to Taiwan, was no longer in a position capable of continuing its struggle through use of arms and was forced to resort to another weapon—flattery and bribery. While shouting "Long live the revolution" they would quietly attempt to infiltrate the party in hopes of re-consolidating their lost power.

The other aspect to the problem was more long-run in nature. It essentially dealt with the new leadership and its

relationship with the masses. Mao was well aware of the fact that creation is always born within the womb of destruction and that remnants of China's old feudal and colonial order would unquestionably carry over into the new society.

The Communists realized that leadership and organization were necessary and that the seizure of state power was not going to stop values of self-esteem, arrogance, and elitism from sifting into the party.

Moreover, those problems would not be solved even upon the establishment of a socialist economy, which occurred mainly in 1956. For even when state and collective ownership of the primary means of production was established at that time, the political question of who controlled the factories and cooperatives and in whose interest were they being operated still remained unanswered.

Making sure the leaders serve the people

The question confronting China centered on how to deal with such deviations and abuse of power; how to direct the leaders to serve the people. The problems centered within the Communist Party, but as in the past Mao realized that they could only be adequately dealt with by relying on the masses.

In the long run, the only force

which can possibly act as an adequate check against abuse of power by the party is the political education of the people. In order for socialism to flourish in China it is essential that the gaps between the leaders and the masses be consistently broken down.

Knowledge always has been and continues to be a tool of class struggle. The concept of education in China can only be understood within the framework of political development—the ability of the masses to acquire the tools necessary to grasp and comprehend the dynamics of China's social transformation, and to see very clearly their own role in that transformation.

The mass line

The Chinese refer to their approach toward bridging gaps between the leadership and the masses and between mental and manual labour as the mass line: "from the masses, to the masses." A fundamental assumption of the mass line and probably the major principle permeating all aspects of the educational system is that people should work selflessly for the betterment of society as a whole, co-operating rather than competing, and that the primary objective of both the leaders

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Today

Conference on China:

What is the role of the People's Republic of China in the world today? A conference discussing this and other questions and celebration of the 25th anniversary of the founding of the People's Republic of China will be held today. Speakers: Prof. Paul Lin, members of MREQ and Afro-Asian. Slide show will also be shown. All friends of China are welcome.

Daily Reporters Meeting:

Important meeting for all reporters and reporters-to-be. Daily office, Union basement. 4 pm.

Honduras Relief Fund

Thousands of people are starving and homeless resulting from the recent hurricane disaster in Honduras.

The I.S.A. is collecting non-perishable foodstuff and used clothing to send. Please bring whatever you can to the I.S.A. office—Union B-40.

Montreal Citizens' Movement (MCM):

Three speakers from the MCM will speak today in the Union, room 327 at 1 pm on "A City for People"

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China

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and the average person is to serve the interests of the people.

Given that assumption, the next question is how can a leader best serve the interests of the people. The Chinese believe that leaders can't accomplish this merely by reading Marxist texts—or scanning survey research. Useful knowledge can only be acquired through direct contact with the masses, by participating in the work process itself. Only by devising a system whereby leaders are integrated with working people can differences between the two be gradually broken down.

A leader cannot possibly work in the interest of the people if she/he is alienated from them. Understanding the social problems of the people is possible only by listening to the people's suggestions, working with them, and attempting to summarize their experiences. Party mistakes can then be pointed out and policies defined to adequately deal with those problems.

Thus we have the two stages of the mass line: going to the people, working with them, learning from them, and drawing from their experiences. New policies are then put into practice in an ongoing process—"from the masses, to the masses."

Such a process is a two-way street where the leadership works and shares experiences with working class people. The channels are open for the masses to criticize any party members when there is an absence of hierarchy.

City workers go to the country

Since 80% of the people live in the country, most of the work

beneficial to the peasants must be done in the rural areas.

In China all cadres, or people who perform jobs primarily oriented towards mental labour (teachers, managers, technicians, party and government officials, etc.) apply and are selected by rotation to go to the countryside for periods of three months to a year to work with and learn from the peasantry.

In factories and communes, managers participate for two days out of a six-day work week in some form of manual labour, and workers meet once a week to discuss problems. Research teams in factories and on communes are made up of workers and peasants as well as technicians and party members.

Only the most deserving go to university.

Technicians and intellectuals are selected differently from administrative leaders. The majority of university students are selected from worker and poor peasant backgrounds. Moreover, no high school graduate goes right into university without first acquiring a certain amount of practical knowledge and experience by working at a job for at least two years.

Those who attend university apply and are selected primarily on the recommendation of their working comrades in their workplaces. Dedication to serving the people, as reflected in one's style of work, is considered as important a criterion for university admittance as one's academic ability.

Education IS political

The Chinese maintain that there is no such thing as a value-free educational system, but rather that it is a reflection of the economic mode of production. For example, when Canadian pupils read, "If Bobby

buys 10 apples for one dollar and sells them for two dollars how much profit does he make?" they are of course being inculcated with the capitalist values of profit motivation and competition.

In China, on the other hand, when students are taught examples in Math class such as "If a landlord increases his rent from 50 per cent of the peasants crop to 75 per cent at what rate was he increasing the exploitation of the peasantry?" they are of course being taught very different values. One major difference is that the Chinese are not hypocritical about the purpose of their educational system. The fundamental ques-

tion we must ask is not whether values are being taught in schools, because they certainly are, but rather whether those values benefit the interests of the vast majority of the people.

Such political and educational policies were not fully implemented in China until after the cultural revolution. In 1966 after the underlying political assumptions and values of the educational system were proven to be incorrect through practice, it made no sense to continue teaching them.

Therefore, on the initiative of the students themselves, all universities were closed as the faults of the educational policy and the educators were debated. The students then went to factories and communes to involve the workers and peasants in discussions regarding local party practices and the poor implementation of the mass line.

The Cultural Revolution

Anyone who has studied the Cultural Revolution is well aware of the fact that many serious problems lingered on within the Party at that time. Incorrect political attitudes of elitism, professionalism, arrogance, and selfishness as well as a lack of communication between the Party and the masses resulted in an abuse of authority and a visible breakdown in China's socialist development.

At this stage the usual solution of internal party criticism would not have been sufficient to root out the bad elements within the govern-

ment; it required a process of mass mobilization, touching every sector of Chinese society—and that is what occurred.

The Cultural Revolution weeded out the corrupt leaders and raised the general level of political consciousness among the people.

What happened to those who were criticized and thrown out of positions of responsibility? At every place we visited in China I asked the following question: "What percentage of those who were labelled 'capitalist roaders' during the Cultural Revolution have since returned to assume their original position of authority, what did they do while they were gone, and who decided when they would return?"

The answers to the first part of the question varied little. After talking with many people who were labelled "capitalist roaders", I learned that they had gone to work in factories and communes but continued to receive their previous salary with many open discussions and criticism sessions with their fellow workers.

It was the rank-and-file workers and peasants who determined when the 'roaders' had sufficiently changed their incorrect attitudes toward working people and realized their previous mistakes.

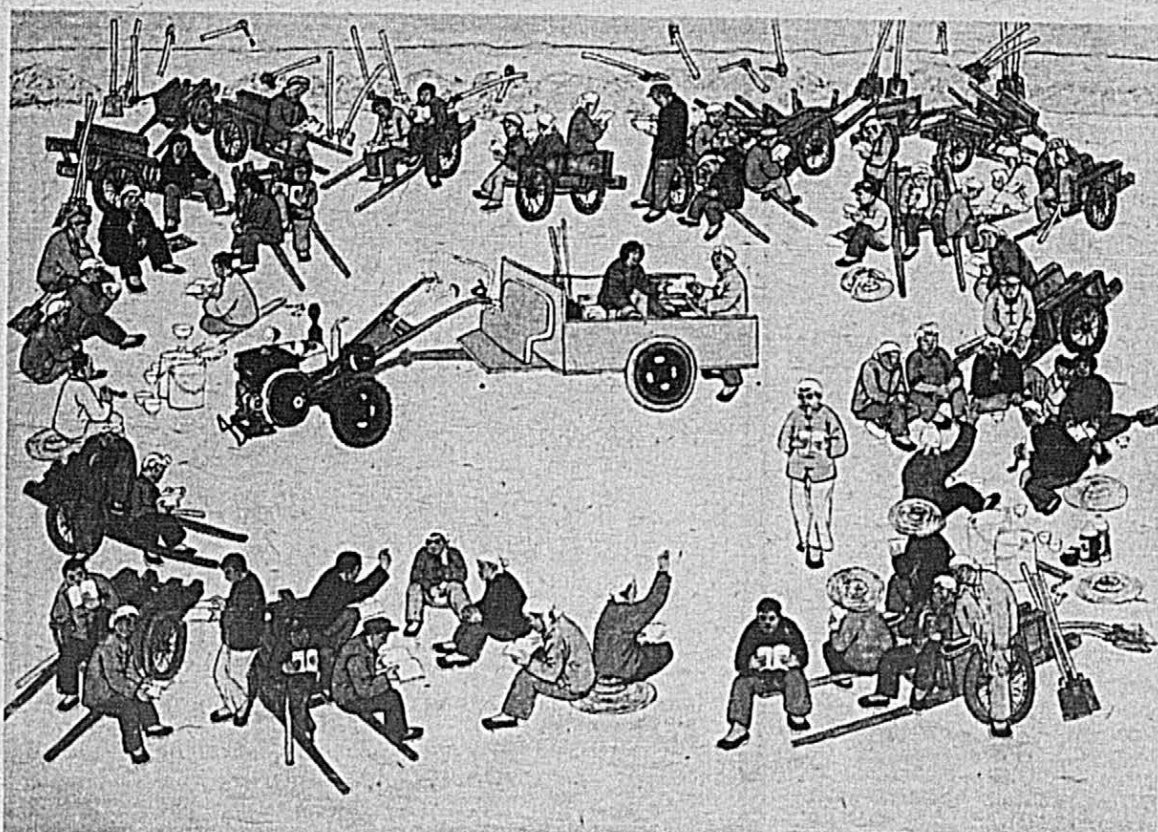
The revolution will continue

People are not born with elitist-values but develop them from the environment in which they work. Mao realized that one cannot cure the disease and develop modesty and values of selflessness by killing the patient—you must change their practical experience in order to change their values.

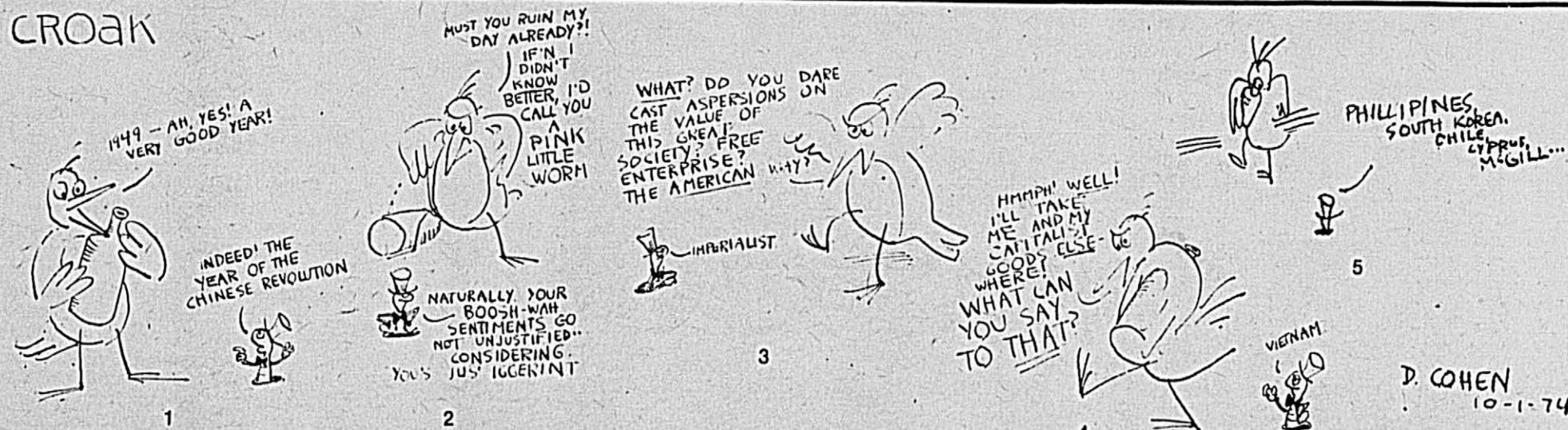
Today one sees few little red books or Mao buttons in China. It is not because the people or the party have disregarded Marxism, but rather because the peasants and workers have made tremendous advances in understanding the practical and theoretical processes of social change in their society. Today they are reading the entire four volumes of Mao's selected works and basic texts of Marxist political theory as well as challenging the classical Chinese philosophers led by Confucius.

Just 25 years ago over 90 per cent of China's population were illiterate.

Certainly the Anti-Confucius Campaign and the Cultural Revolution have not been isolated incidents but were part of an on-going process of revolutionary change in China. That is not to say that there are no problems remaining with China today. On the contrary, the present campaign is a testament to the fact that many problems remain. One point is certain, in order for China to advance through socialism it will be necessary for many more cultural revolutions to occur in the future.



CROAK



Today

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Skydiving Course:

Lectures begin tonight at 7 pm in Union 307. Films will be shown, no obligations.

Bridge Club:

First duplicate game today, all levels of bridge players welcome. Burnside 21, 6:45 pm.

English Department:

Film screening: "The Ballonatics" (8mm), "Cops" with Buster Keaton. 3-5 pm, Leacock 219.

Debating Union:

Instructional session for novice and intermediate debaters. 7:30 pm, Union B42.

W.A.A.: Intramural Soccer:

Big games tonight. Check your schedule. Middle Field at 5 pm.

Jane Fonda Film Festival:

"They Shoot Horses, Don't They?" 7 pm. "Cat Ballou" 9:30 pm, in Leacock 132. Admission 50 cents.

Historical Society:

Prof. G. Rude speaking on "Robespierre and the French Revolution" in Leacock 110 at 4 pm.

A.I.E.S.E.C.:

Compulsory meeting for all members and all those interested in joining. 1 pm, SBB 177.

Christian Fellowship:

"Evangelism: What and Why?" Discussion with Ramez Atallah. Union 457, 1 pm.

Latin American Society:

First meeting at 4 pm in Union 327. All welcome.

What's What

CABARET THEATRE

We need talent. Come see us. Tuesday to Friday, 12-2 pm Union 307, 4-6 pm, Gardiner Hall Common Room.

CHINESE STUDENTS' SOCIETY

Presents "Love and Sex", a

human relationship program by Dr. Erin Malloy (Associate Dean of Students), Dr. G. Bennett (Professor of Anatomy) and Miss Nina Baker (Family Planning Association). All are invited. Admission free. October 7, 7:30 pm, FDA.

WORKERS' SUPPORT COMMITTEE

Meeting Wednesday, 6:30 pm, Union 457.

HELLENIC STUDENTS' ASSOCIATION

Important Meeting for all members Thursday, October 3rd at 6:30 pm at the Redpath Drop-in Centre.

PREVENTIVE MEDICINE SOCIETY

Organizational meeting at 1 pm Wednesday, October 2nd in Union 327. Everyone welcome.

POLITICAL SCIENCE ASSOCIATION

Meeting for all Political Science Students will be held on Wednesday, October 2 at 1:30 pm in Room W 125 Arts.

GAY MCGILL

First meeting of the year Wednesday October 2 in Union B46. All welcome.

BIOLOGY STUDENTS UNION

Hard working volunteers are needed for Biology winter festival. Leave your name and telephone number outside our office at Stewart Biology Building N2/8.

STUDENTS OF OBJECTIVISM

There will be a meeting tomorrow at 7 pm in Leacock 212. Alvin Toffler's interview of Ayn Rand, which appeared in Playboy magazine, will be read.

classifieds

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WANTED

Male volunteers over 21 years. For Clinical Pharmacology Drug Studies. Honorarium offered 937-6011. Loc. 791. 9am-5pm.

Highest prices paid for collections and accumulations of old and new comic books. Especially interested in large collections of Marvels. Phone Bob. 481-2830 - anytime.

Parents of 1½ year old girl seek others wishing to share child care and costs. Near McGill. 845-5040.

Wanted - lift to New York City, leaving Mtl. Fri. 11 Oct. Return Mon. 14 Oct. Share gas. Call 473-3179 evenings.

JOBS

WORK PART-TIME. Telephone sales for cablevision. Pleasant working conditions with a guaranteed hourly. Shifts from 9-1, or 5:30-9:30 p.m. Tel: 288-5298 from 9-9:30 p.m.

Wanted—experienced babysitter to look after 4 year old. Part time. Evenings mostly. Vicinity of Cavendish—Cote St. Luc Rd. 488-1128.

James, age three months, needs surrogate Mum, Monday thru Friday, nine 'til five—his home or yours. Phone 845-7540 any time.

Over 200 students worked part-time with M.S.E.A. last year. If you'd like to do so this year, drop by our offices at 3587 University Street and register.

STEADY work—part time. Call Mr. Gltnick 273-9531.

MISCELLANEOUS

The OTHER FACE of LOVE—Studies in Gay male literature. First Meeting Tuesday October 1, 7:30 p.m. Drop-in centre (second floor) Redpath Library. Open to all. Registration not required.

Learn to make a Negroni, Dry Martini, Rob Roy, Caribou, Ricard d'Or, and many other drinks. Register for MSEA's Bartending Course. Registration in Samuel Bronfman Cafeteria. Sept. 30, Oct. 1 to Oct. 2, from 5:30-8:30 p.m. Information 392-3099.

Steering, Braking, Transmission, Simple Safety Maintenance, Timing, Suspension, and much more are covered in MSEA's Auto-Mechanics course. Come register now—392-3099.

MSEA's The Art and Techniques of Photography course offers you the unique opportunity to learn firsthand from an accomplished and professional photographer the art of the 20th century. Register in Samuel Bronfman Building Cafeteria Oct. 1, 2 from 5:30-8:30 pm. Information: 392-3099.

Healing, Cybernetics, Psychokinetics, Pyramid Power, Telepathy, and much more are some of the subjects covered in MSEA's Para-Psychology course. Register now. Phone: 392-3099.

VIOLIN, PIANO LESSONS. Professional Symphony Musician, Teacher. Children and adults. Beginners, Intermediate, Advanced. Modern method establishes favourable results. 487-1162. 489-3117.

Babysitter available. Will sit them at my home. Daily/Weekly. Near campus. 844-5306.

Registration for the MSEA INTEREST COURSES has been extended. Register now for all courses on Oct. 1, and Oct. 2 in the Samuel Bronfman Building—Student Lounge from 5:30-8:30 p.m. or register at our offices anytime between 9 a.m.—5 p.m. 3587 University St.—3rd floor. Info: 392-3099.

PLAY GUITAR—rock, blues, rhythm n' blues, improvisation, theory, speed development; taught by experienced working guitarist. Call Victor, 843-8001.

PERSONAL

Problem? Feel you need to rap with a rabbi? Call Israel Hausman 341-3580.

Anyone who knows Raymond Tam's (Centrex) whereabouts or wants his address, contact Sai, 845-3361.

RIDE NEEDED

Ride needed by two typesetting types to Toronto Thursday. Will share expenses. Please call 272-8612 evenings and ask for Paige.

HYPNOTISM

Courses in HYPNOSIS and SELF-HYPNOSIS OFFERED by ZIV INSTITUTE OF HYPNOTISM. For free brochure call: 737-1246, 9 am - 9 pm

PHOTOCOPY, REDUCTION - XEROX

Special rates for students - 5 cents. Pay for good copies only. KRISHNA COPY CENTRE 754 Sherbrooke St. W. [opposite McGill University] Tel. 849-9700

MEN'S VARSITY BASKETBALL

All students wishing to try out for the Varsity Basketball Team must attend a meeting in Room G20 of the Currie Gymnasium on Wednesday, October 2 at 5:15. The first workout will follow, so players should attend the meeting ready to practice. For further information contact Coach Staples, Room 9, Currie Gymnasium (392-4730).

ALOUETTES

VS

Edmonton Eskimos

Special Rates for George Dixon Night October 8th, 1974

Tickets of \$4.00 and \$3.00 on sale at the University Centre Box Office